

Christian Work

IN

Italy.

## EVANGELIZATION COMMITTEE.

Appointed in General Assembly at Rome, December, 1872.

A. R. VAN NEST, D.D., American Church, Florence,  
*President.*

PAOLO DE-MICHELIS, Evangelist in Pisa,  
*Secretary.*

FRANCESCO LAGOMARSINO, Evangelist in Milan.

ALESSANDRO GAVAZZI, Evangelist in Rome.

SALVATORE FERRETTI, Evangelist in Florence.

Signor JAHIER, Evangelist in Florence.

JOHN R. MACDOUGALL, M.A., Scotch Church, Florence,  
*Treasurer and Foreign Secretary.*

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## AMERICAN COMMISSIONER.

This is to certify that the Rev. John B. Thompson, D.D., is hereby commissioned by the Evangelization Committee of the Free Italian Church to proceed to America, to further the interests of said Church by representing said Church at the judicatories of sister churches, by collecting funds for the general work of the Church, and especially for the support of the Biblical College in Rome.

In this work he is affectionately and earnestly commended to the Christians of that land.

ABM. R. VAN NEST, JR.

*President of Missionary Committee.*

JOHN R. MACDOUGALL,

*Treasurer and Foreign Secretary.*

FLORENCE, ITALY, October 30, 1872.

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I approve this work and give it my hearty commendation.

HOWARD CROSBY,

WM. H. BOOLE,

E. P. ROGERS,

ROBT. R. BOOTH,

MORRIS C. SUTPHEN,

CHARLES F. DEEMS,

W. ORMISTON,

ROBERT CAMERON,

N. W. CONKLING,

WM. H. FERRIS,

GEORGE B. CHEEVER,

and others.

New York, Feb. 15, 1873.

Dear Brother.—I think you will understand this work, and its  
“Present Need.” (See pp. 15, 16.)

Mr. MacDougall writes me, under date of January 17:

“What a crisis this is! The Society in New York fails us, yet such is the divine blessing on these missions that we have to go ahead. We have taken large and expensive halls both in Brescia and Turin, [where great revivals are in progress.]

“We all feel sure that God will not desert us. If this isn’t faith, tell me what is it? Please, my good friend, work for us in this crisis.”

In response to this appeal I send this note to those who heard Signor Gavazzi last Summer, asking:

1. Can you not secure a collection for this work in its PRESENT NEED in your own church?
2. Can you not induce the Pastors of neighboring churches to interest them in it in the same way?
3. Can you not refer the matter to individuals who will be glad of the opportunity to do good here and now?

Very truly yours,

JOHN B. THOMPSON.

Office of MORRIS K. JESUP,  
59 Liberty St., New York.



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# Christian Work in Italy.

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THE

FREE ITALIAN CHURCH.

OCCASIONAL PAPERS NO. II.

EDITED BY JOHN B. THOMPSON,

MINISTER OF THE GOSPEL.

NEW YORK:  
AMERICAN CHURCH PRESS CO., 111 EAST NINTH STREET.  
1873.

☛ See "THE PRESENT NEED," p. 15.



# THE FREE ITALIAN CHURCH.

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## ORIGIN.

Religious freedom came to Italy in 1859. The most notable circumstance at that time was the paucity of capable laborers, and, notwithstanding all that has been done, there is nothing in connection with all the Italian evangelistic agencies, which at this day strikes the intelligent observer more than the greatness of the harvest, and the fewness of the laborers worthy of their hire.

The agency which God has most conspicuously blessed from the beginning has been that of the simple-hearted, but intrepid colporteur, ranging over the highways and byeways of the peninsula. In connection with the labors of these godly salesmen of the Scriptures, or through the visit of an evangelist, or sometimes without any apparent outward means of grace, revivals of religion have taken place these last twenty years, on a larger or smaller scale, in several large towns, such as Genoa, Milan, Florence, and in many outlying country districts.

The men and women gathered out of the world at these seasons of gracious visitation have regularly assembled for worship. Sometimes they have enjoyed the services of a settled evangelist; sometimes only an occasional visit. In one place the cause has grown and flourished; in another it has weakened and disappeared.

The isolated congregations, thus gathered, in course of years became acquainted with each other. A longing for union sprang up. The first formal effort, in 1865, seemed to produce little or no practical result. Nevertheless a second assembly of delegates from these congregations was convened at Milan in 1870, a third at Florence in 1871, and the fourth at Rome in 1872.

The gratifying feature about all this movement is that no foreign hand has intervened; no pressure from without has been exercised. The short and scriptural declaration of principles, and the simple

evangelistic church form, which constitute the basis of the Free Italian Church, were elaborated, under divine guidance, by Italians themselves, as the result of their study of the Word of God and experience of church discipline and order, and with little or no knowledge of the ecclesiastical formulæ of other lands.

There must be few men whose hearts are not stirred with joy at the consummation of a union among these various free churches throughout Italy ; for, after an experience of fifty years in the missionary field, the Church of CHRIST through all its borders has now learned the truth, that we have accomplished little until, through our efforts or otherwise, God raises up a native organized church agency. There are no agents to be compared with the men of a country for influencing the hearts of their fellows with the truths of the everlasting Gospel.

### CHARACTER.

It used to be said that these dear Christian brethren had no Church order. In presence of their church documents this can no longer be said. That some of the exiles for conscience' sake did drink deeply of principles antagonistic to good order, and found too willing an ear upon their return to Italy among many who were rushing from the Church of Rome, is undoubtedly true, but to a much smaller extent than was imagined, and the evil has cured itself in the course of years. Desanctis, Gavazzi, Mazzarella, and a host of others, though evangelizing in these various congregations, were always anxious to secure union and order.

In fact, we who have been brought up Protestants from our youth have no true idea, and therefore no thorough sympathy, with the position and feeling of men who flee from a system of spiritual tyranny with the New Testament in their hands. How natural that for a time some should go to the other extreme ! How natural their repugnance to priestcraft, and their attachment to a simple scriptural form of the LORD'S Supper, instead of receiving the wafer from the hands of a priest ! How natural their dislike of even a few saints' days in the calendar of the Evangelical Church ! How natural their thirst for the preaching of a living SAVIOUR and a present salvation, instead of the doctrines about CHRIST and a cold morality ! How natural their belief in the independence and autonomy of a congre-



gation of converted men and women ; and that, instead of depending upon the will of an evangelist, however excellent, its own appointed elders and deacons in every city should discharge zealously the duties of their office ! Would to God that we had everywhere such childlike faith and active piety !

Such is the origin and standing of the Free Italian Church, which claims as its ancestors the Paleareos and Carnesecchis of the Reformation period. Its ministry and membership are wholly Italian. No Swiss, German, or English throng its services. Now that this little sister has entered the family of Evangelical Churches, is it too much to hope that she will receive much nurturing care and fostering kindness from Christians throughout the world ?

### THE GENERAL ASSEMBLIES.

The General Assembly is composed of deputies from the united churches. Each church may send one, two, or three representatives.

MILAN, 1870.

A great longing for a united effort in the evangelization of their native land had grown up in the hearts of many converted Italians ; and, amid fear and trembling, and yet calm hopefulness, they met, for the second time, in the commercial metropolis of Northern Italy in 1870. The LORD was gracious, and heard their prayers. Not only was an outward union formed between the churches, but a spirit of union dwelt in the hearts, and appeared in all the proceedings of the Assembly. Those who were present speak of the fervent charity and brotherly affection which prevailed. The result of the deliberations at Milan was the unanimous adoption, after prolonged consideration, of a short, simple, and scriptural Confession of Faith, which has been everywhere accepted as a substantially satisfactory enunciation of the fundamental doctrines of the Christian faith. This is printed on the third page of the cover of this paper.

These articles are held to suffice as a testimony of a Christianity purely evangelical, without pretending that there are no other doctrines in the Bible to be believed. It is also clearly asserted that this "Declaration of Principles" does not pretend to infallibility. The Word of God is alone infallible and immutable. Nor is it looked

upon as the cause of or title to salvation, but simply as the outward bond of unity in the faith and the banner of the Church.

#### FLORENCE, 1871.

The Florence Assembly was looked forward to with deep interest, and much prayer by individuals and Churches in various lands, who, taught by experience in the Missionary field, hail the advent of a native Evangelical Italian Church. It was unavoidable that false reports should go ahead, and frighten many brethren. It was not to be expected that, in their inexperience, either Italian Evangelists or Churches would be proof against the flying rumours that the Assembly was to be an Œcumenical Council, that it was to meet for the imposition of a liturgy, and otherwise for the refastening of grievous burdens on the shoulders of those who were now the LORD's freemen. These and other causes prevented the appearance of delegates from various Churches. The Assembly, however, was a great success. Strangers present were struck, not only with the oratorical ability, but with the independent thought and business qualities of the members. Not a few showed that statesmanlike ability which marks out the Christian men everywhere who know what Israel ought to do. But the brotherly love and mutual forbearance which reigned supreme amid the various discussions was observed by all, and led to continual expressions of gratitude to Him who is the author of peace and lover of concord. Twenty-three churches sent formal mandates, and four other Evangelists were present from stations where as yet the Church had not been organized, or where time had failed them to obtain the necessary documents. These gentlemen, two of whose churches after the Assembly sent their formal adhesion to the united body, were allowed a consultative, but not a deliberative vote. It was desired on all hands to proceed in an orderly fashion and establish a valuable precedent for the future. At different sittings the Evangelists narrated the history and ongoing of the work in their respective localities, and also presented reports, which were printed with the other documents of the Assembly for the information of friends of the Free Italian Church.

## CONSTITUTION.

And yet, although this united Church had been formed with the supreme view of evangelizing the country, according to its means in men and money, the chief business of this year was necessarily the adoption of a general constitution. This was gone about with much solemnity, prayer, and deliberation. A commission, which two days before had been elected to study the subject and report, laid article after article before the Assembly. In order to avoid all risks of hurry or misunderstanding, it was again resolved to proceed only by unanimous vote, which involves much more discussion and greater loss of time than voting by majority, although in matters of faith and discipline one cannot but admire the patience and common-sense of these brethren, in laying so carefully and well the foundations of the edifice.

The constitution thus adopted was printed in my first paper on this subject, issued in May last. I need not, therefore, speak of it in detail in this place. Suffice it to say that, on the one hand, the liberty and independence of the several Churches has been most jealously guarded ; while, on the other, every security for order, stability, and united effort in carrying out the great end of a Christian Church, the ingathering of precious souls, has been fully guaranteed. What commends this code most of all is the fact that it has been elaborated by Italians, and from their own experience and sound judgment. Nothing has been imported from without. Not a trace of pressure or influence from abroad is visible. A Church composed of Italians born and bred, of men and women who have escaped from the Church of Rome, to be acceptable in the land, must necessarily take its every hue and its entire form according to the thoughts and feelings of the people themselves.

ROME, 1872.

The Fourth General Assembly of the Free Italian Church opened its sittings on Wednesday morning, December 4, at No. 9, Via Corallo, in the city of Rome. After praise and prayer, the inaugural discourse was delivered by Signor Lagomarsino, the president of last year's Assembly in Florence, and pastor of one of the largest churches in Italy, that of Milan, containing about five hundred



members in full communion. The text was Eph. iv. 1-10, from which a most correct exhortation to Christian humility was addressed to the membership, as well as the pastorate of the church.

The Assembly was very strict in examining the credentials of the deputies. Those of Genoa, Canneto, Conegliano, were, with several others, held invalid, as the act of adhesion had not been presented and accepted by the Evangelization Committee, the executive of the Church. Four Evangelists were permitted, as last year, to exercise a consultative but not a deliberative vote, as they came from districts where as yet Churches had not been organized, or because they were not provided with proper credentials as delegates of the Churches. Some of the Churches, as usual, in such assemblies, were not represented.

Exclusive of the above there were twenty-eight Churches, represented by twenty-nine deputies; namely,—Rome, Poggio Mirteto, Florence, Leghorn in Tuscany, and Leghorn near Vercelli, Pisa, Ghezzano, Pistoia, Prato, Portoferraio, Bologna, Milan, Treviglio, Caravaggio, Brescia, Edolo, Verona, Treviso, Udine, Como, Bassignana, San Mauro, Fara, Sondrio, San Giovanni Pellice, Spezia, Pietra Ligure, and Carrara. The Evangelist at Turin wrote that he could not come, because of the revival going on in his Church, the meetings being crowded night after night with people eager to hear the word of God. Professor de Michelis, of Pisa, was chosen president; Signor Jahier, vice-president; and Signori Cocorda and Jahier, secretaries. No more fitting selection of men could have been made. The choice for the presidential chair was a peculiarly happy one. Signor de Michelis is not only an able Evangelist of the Cross, and a man of great eloquence and deep spirituality of mind, but he has had the advantage of a legal education and long experience in presiding over large societies of artisans in Pisa, where flourishing schools attest his intelligent devotion to the cause of CHRIST. The dignity, perspicuity, promptitude, and geniality which he displayed on all occasions greatly enhanced the comfort of the members and the good order of the proceedings.

It was specially interesting to a stranger to notice the ability and impartiality with which he summed up, like a Judge on the Bench, the arguments in each case before putting the question. For this his legal education has doubtless given him unusual ability. There

were many Americans and Englishmen present, all of whom were struck with the dignity and decorum of the proceedings. In these respects the meetings would compare favorably with those of any of our Ecclesiastical Assemblies at home. Enough to say that the deliberations were worthy of the first really free Church Assembly in Rome, since the days of the Apostles. Many Protestant Clergymen present spoke, on invitation, words of hearty sympathy and encouragement, which fell most gratefully on the ears of these brethren who have heretofore known little of the comfort which comes from such fraternity.

### PLACES OF WORSHIP.

The need of a local habitation for all the evangelistic operations of the Church was never more clearly seen than at the time of the Assembly. In addition to the annoyances of the past two years, the Society for Catholic Interests had actually planned to eject the Free Church from its three *locales* (places of worship) on the last day of November. By working upon the fears and prejudices of landlords, by secretly offering higher prices, and by such other means as are still available where the secular arm can no longer be directly invoked for the persecution of heretics, it succeeded in regard to two of them, and is now hopefully before the tribunals in reference to the third. Of course other *locales* have been found, but the Church and schools suffer immensely by removals.

### SCHOOLS.

On Thursday, December 5, a school festival was held, in presence of a large gathering of parents, members of Assembly, and Christian strangers. The two hundred children connected with the Free Church schools were examined, during three hours, on all the branches of a good Christian education. Hymns were sung and prizes distributed, and great satisfaction was expressed on all hands.

### SUNDAY SERVICES.

On Sabbath, December 8, Dr. Van Nest and Signor Gavazzi preached in the American Union Church in Rome, and Mr.



MacDougall preached in the Scotch Church. The Italian brethren met together, morning and evening, and celebrated the LORD'S Supper. Several of them preached in other places of worship in Rome, at the request of brethren of different denominations.

### PRIVATE SITTINGS.

Several private sittings of the Assembly were held for investigating and discussing matters of a more delicate nature. Respecting these the Rev. John R. MacDougall, (to whom I am indebted for all the statements in this paper the facts of which have not come under my personal observation), writes : I would have preferred had the meetings been public throughout. After attending these private meetings, I saw and heard nothing which the outside public might not have seen and heard to edification. But it was the feeling of judicious Italian men that in Rome, and not knowing who might be overhearing the debates in our Assembly, where every one has the full right of speech, with matters involving personal feeling in relation to other Christian Churches, and with some members untrained to public discussion, one or two private meetings were more suitable. Italians are certainly the best judges in their own affairs, and it is better to err on the side of prudence and discretion. As it was, the public would have rejoiced to see the courtesy and charity displayed, and the unanimity of sentiment attained, where possible differences had been anticipated.

After the adoption of the "Regolamento," or constitution, last year, certain opponents of this work visited Milan, and went from house to house among the members of the Church, frightening some of the weaker brethren about the new hierarchy (!) that had been set up, and the new Papacy that had been established. The two Evangelists from Milan very naturally asked the Assembly to do something to calm the fears of the ignorant and unlearned, and were overjoyed when there was an addition to the "constitution," "for the work of evangelization"—the great aim, of course, of the Church of CHRIST in the world.

### EVANGELIZATION.

The real business of the Assembly, and that which constitutes it a fresh starting-point in the history of the Free Italian Church, be-

gan on Monday, December 9. On that and the two following days both the morning and evening's sittings were devoted to the discussion of all the great questions connected with the evangelization of Italy.

Signor Ferretti, who, though extremely feeble, was able to join in the Roman gathering, read a general paper of a historical character, showing that Italy has never, since the days of Paul, been deprived of witnesses to the truth as it is in JESUS, and giving ample details as to the revival in modern times of the Italian Evangelization movement. Thereafter, four Evangelists introduced the discussion on these four prominent topics, in relation to one or other of which all matters relating to evangelization were treated, namely :

*Who ought to evangelize ?*

*How ought he to evangelize ?*

*Where ought he to evangelize ?*

*When ought he to evangelize ?*

Signor Gavazzi, in introducing the first topic, delivered one of the most eloquent spiritual addresses ever uttered. He clearly showed the necessity for the Ministry of a distinct call of God, the possession of the requisite gifts, and also of the highest preparatory training, so as to combat every phase of Romanist and Rationalistic error. Signori De-Michelis, Cocorda, Lagomarsino, Conti, Beria Borgia, Jahier, and others, joined in these evangelistic conferences, and great light was thrown on the relations of the Evangelists and Elders of churches, and of the *Evangelists*, *Colporteur-Evangelists*, and *Teacher-Evangelists* to one another.

## CLOSING EXERCISES.

It was resolved to hold the next General Assembly at Pisa, on the first week of December, 1873.

Dr. Van Nest, Pastor of the American Union Church in Florence, expressed his belief that the whole action and discussion which had taken place would have done honor to any assembly or any Church of CHRIST, and saluted the brethren in the name of the many Americans whom he had introduced to the Assembly, and of thousands of loving and sympathizing hearts in the United States.

In order to authenticate to all coming ages the fact of the meeting

of this Assembly in Rome, a public notary was introduced. The Assembly received him, standing. He read a long preamble, and then the Deputies adhibited their names, and the document was deposited in the archives of the kingdom of Italy.

The President delivered an appropriate closing address, referring to the peculiar circumstances of our present meeting, to the unanimity and brotherly love which had prevailed, and to the evident tokens of God's presence and blessing upon the Assembly. After a hymn of praise to God, he declared the Assembly dissolved.

The day following, the Deputies had the opportunity of seeing some of the antiquities of Rome, while the Evangelization Committee (the same as that of last year, except that the name of Signor Jahier has been added) was occupied with the affairs of the different stations of evangelization over the country.

During the Assembly, much social intercourse was enjoyed, the members dining and supping together; and a photograph of the united body was taken in the Mausoleum of Augustus. The Deputies had also an opportunity of purchasing copies of the first edition of the New Testament which has just been published, close by the Vatican, for the Italian Bible Society. Many of them also carried away the photograph of Paleareo, one of the martyrs of three centuries ago, in Italy, the Cicero of the country, as he was called, and the author of a Puritan treatise worthy of the pen of a Bunyan or a Baxter, entitled "Benefits of the Death of CHRIST." Some months ago, Signor Spina (a Christian brother, who has lost official patronage because of his course in this matter), a photographer of Rome, was in Veroli, the native place of Paleareo, and, searching through the Communal Library, came upon an original portrait. The priests tried opposition and bribery, but in vain; and the photograph is now sold with the certificate attached of the Syndic and Librarian of Veroli.

## AMERICAN DEPUTATION OF 1872.

Early in the session of the Assembly, it was my privilege to speak and report to these brethren the deep interest felt in their work by Christians of every name in America. The facts thus stated, authenticated as they were by the accompanying funds,



seemed to touch every heart.\* A silence fell upon the Assembly, broken only by a voice, well-nigh choking for utterance, proposing a special service of thanksgiving to Almighty God for the help thus vouchsafed. This proposal was instantly carried into effect. The President called upon one of the brethren to lead in prayer, which he did, all standing. The expressions of gratitude to which he gave utterance, and especially the blessings the Assembly invoked upon those who thus aided them in their work, I can never forget. I only wish the donors themselves could have heard them. If God hears prayer, then *must* such petitions bring down blessing upon those in whose behalf they were offered. In this land it is impossible for us adequately to appreciate the fervency and zeal of a Church still sitting under the cross of Papal persecution, none the less real, albeit not now of fire and fagot.

I need not add further details respecting this meeting of the General Assembly, as the Minutes will soon be published, together with the reports of the Evangelists and of the Treasurer. It is proposed to translate these, or such portions of them as may be of general interest, and issue them at an early date in the English language. Copies will gladly be sent to any who will do the trouble to write for them.

### THE EVANGELIZATION COMMITTEE.

This Committee is elected annually by the General Assembly.

The office of the Committee is to superintend the work of Evangelization; to collect the funds necessary for the work; to help such laborers as are related to it, or received by it to the work; and to provide the necessary training for the work, properly directing and inspecting the teaching.

The Committee exercises the executive and administrative power, and, in the absence of the Assembly, is the legal representative of the Free Christian Church in Italy. Consequently, all its acts are done in the name of the Church.

Every year, at the opening of the Assembly, the Committee ceases

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\* The contributions, as acknowledged in the *Christian World*, amount to \$28,333.76.

from its functions, and intrusts to the Examining Committee the report of its doings, to be verified, discussed, and approved by the said Assembly.

The President of this Committee is an American Clergyman, and the Treasurer and Foreign Secretary a Scotch Clergyman ; all the rest are native Italian Evangelists.

Remittances of funds collected for Evangelization are made direct to the Treasurer, by whom they are invested and paid out, under direction of the Committee. Every possible security is taken to guard against any waste or misappropriation of funds. Indeed, one chief object of the organization of this Church, and the appointment of this Committee, was to systematize the work and correct abuses which inevitably grew up under that lack of system in which every man did that which was right in his own eyes, collected whatever funds he could, and rendered account to none. Now, all the expenses are systematized, minute accounts kept, regularly inspected and published for the information of all interested.

The accurate system which has been thus established is chiefly due to the business knowledge and habits of the efficient Treasurer. The following statements show in what estimation he and his work are held by those familiar with them.

COLLEGE OF NEW JERSEY,  
PRINCETON, N. J., *Jan.* 25, 1873.

The Rev. Dr. MacDougall, of Florence, has the confidence of the friends of the Evangelization of Italy, in Great Britain and Ireland, as a man of activity and sound judgment, an excellent and trustworthy man of business and well-fitted to take charge of the funds contributed for the spread of the Gospel in Italy.

JAMES McCOSH.

NEW YORK, *Jan.* 31, 1873.

Somewhat extensive inquiries, while I was in Italy, among those familiar with the religious movements in that country, and constant study of those movements since my return, fully convince me that the Free Italian Church opens the best door for efficient and hopeful religious operations among the Italian people. The clearest signs of an Evangelical revival are to be found there ; and I sincerely hope that our countrymen who look and pray for a Gospel dawn on that beautiful and most interesting land, will



aid, to the full extent of their ability, in carrying out the plans of the Italian Committee, whom Dr. Thompson represents.

I am acquainted with the Rev. Mr. MacDougall, the Treasurer. Any moneys placed under his care will be wisely and usefully expended.

THOS. E. VERMILYE,  
*Pastor R. P. D. C., New York.*

BOSTON, *January 31, 1873.*

Having visited Brother MacDougall at Florence and made minute inquiries while there respecting his work in Italy, as well as conversed with leading Christian brethren in Great Britain and on the Continent, I can assure those interested in this work that their funds cannot go into safer or more prudent hands.

JAMES B. DUNN.

I have great pleasure in commending Rev. Dr. MacDougall and his work to the confidence of Christians in America, from a personal acquaintance with him.

A. S. BARNES.

### THE PRESENT NEED.

Thirteen of the congregations belonging to the Free Italian Church have been gathered, and supported by American agency. The work was begun in the year 1858 by the American and Foreign Christian Union, under the direction of the late Dr. Baird of blessed memory. There are many who will recollect the deep interest he took in Italian Evangelization down to the day of his death. That Society has continued the work, with increasing vigor, until the present time. On the fifth day of the present month, however, these infant Churches received notice from that Society of its "financial disability to sustain these Missions after March 31, 1873; and of the consequent decision to discontinue its appropriations to them from that date!"

These congregations have grown up from the smallest beginnings, and are composed mostly of the poor, unable, as yet, to support their Evangelists. How shall these self-denying Evangelists be supported? How shall these churches be sustained? They will do *all they can* themselves, but they can do very little, scarcely a tithe of what is necessary to be done. Shall these churches and schools be closed just now when God is blessing the work so much more than ever before? Shall these Evangelists be sent back to manual labor for their sub-

sistence, and no more be privileged to feed the people with the Bread of Life? It cannot be. It must not be! If we were ever sincere in praying God to open Italy to the Gospel now is the time to show that sincerity by deeds. The remittance for March will be the last made by the American and Foreign Christian Union. The contributions of last year, which have been invested, may be drawn upon for a little time; but what then?

*Will not individuals and churches to whom this information may come make contributions to the work, without further appeal, and that speedily?*

Are there not many churches that will be glad to put this cause upon their list for a regular annual collection?

Will not pastors interested in the work bring this matter before their people? The undersigned will be glad to render any aid or information in his power.

Address (by letter only)

JOHN B. THOMPSON,

Office of Morris K. Jesup,

59 Liberty street,

New York.

NEW YORK, *January, 1873.*

N. B.—These “Occasional Papers” will be forwarded to all Friends and Subscribers to the Free Italian Church, who are earnestly invited to interest others in the spread of the Gospel in Italy.

# DECLARATION OF PRINCIPLES.

Adopted unanimously in General Assembly at Milan, June, 1870.

1 GOD, the FATHER, SON, and HOLY GHOST, has manifested His will in Revelation, which is the Bible, the alone perfect and immutable rule of faith and conduct.

2 GOD created man perfect in His own image and likeness, but Adam, disobeying the Word of GOD, sinned, and thus by one man sin entered into the world and death by sin. On this account, human nature in Adam and by Adam has become corrupt and sinful; and we are all born in Adam with the inclination to do evil, and the inability of doing well what God has commanded; wherefore, naturally, we are all sinners under condemnation.

3. GOD does not desire the death of the sinner, but that he should come to the knowledge of the truth and be saved.

4. Salvation comes from the eternal and gratuitous love of the FATHER; it is obtained through the expiatory sacrifice, resurrection, and intercession of the SON; it is communicated by the HOLY SPIRIT, who regenerates the sinner, unites him to CHRIST by faith, comes and dwells in him, produces peace in his heart, giving him the assurance of the entire remission of his sins, making him free, guiding and consoling him by means of the Word which He Himself has given, sealing and guarding him until the day of the glorious appearing of our LORD and SAVIOUR JESUS CHRIST.

5. The Christian, redeemed with a great price, ought to glorify God in his soul, body, and spirit, which belong to GOD, walking in holiness, without which no man can see the LORD. In order to do this, he finds strength in communion with Him who says to him, "My grace is sufficient for thee."

6. Believers, regenerated in CHRIST, form the Church, which cannot perish nor apostatize, being the body of the LORD JESUS.

7. In addition to the universal priesthood of believers, GOD Himself has established in the Church various special ministers, for the perfecting of the saints and the edifying of the body of CHRIST, which ministries ought to be recognized by the Church itself.

8. The LORD JESUS CHRIST will come from heaven and transform our body of humiliation into a glorious body. In that day the dead in CHRIST shall rise first, and the living who are found faithful shall be transformed, and thus together shall we be caught up in the clouds, to meet the LORD in the air, to be forever with the LORD; and, after His Kingdom, all the rest shall rise to be judged in judgment.

